PROTOCOL
#6

Of the Protocols of the Learned Elders of Zion

TRANSLATED BY JOHN LITTERAL

From the 1922 Edition:

THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

The Worldwide Secret Conspiracy

Printed and Published in Berlin

PREFACE

Below is an English translation from the Russian text of Protocol SIX. This particular edition of the Protocols is based upon the text by S. A. Nilus. Though the text is close to his original version of the Protocols by Nilus' EDITION of 1905, this 1922 version does have some variant readings. Most of the variants are very minor and do not change the meaning of the text, but there are some places where there are some omissions and some additions. I have carefully compared both texts and made footnotes showing where there are significant variant readings.

There are some different versions of the Protocols that were published. Here are the following:

1903: Publication of original Protocols in 'Znamia' ('The Banner') by Pavlov Krushevan in a series of seven installments beginning in September.

1904: Partial republication in the third edition of Ljutostansky's 'Talmud I everi' (cleared for publication by censor on the 3rd of November 1903), this includes the first suggestion of a link to Zionism.

1905: Sergei Nilus publishes a longer and heavily-edited version of the Protocols as an appendix to his book about the coming of the Anti-Christ: 'Velikoe v Malom' ('The Great in the Small') in addition to three anonymous editions which are shorter than Krushevan's original that date from this time. Introduction of Freemasonry into and the removal of Old Testament references from the text.

1906: Georgi Butmi de Kacman publishes a different version of the Protocols as an appendix to the third edition of his book 'Vragi Roda Chevlovecheskago' ('Enemies of the Human Race') (preface is dated 5th of December 1905).

1907: Georgi Butmi de Kacman publishes a slightly re-edited version of the Protocols as an appendix to the fourth edition of his book 'Vragi Roda Chevlovecheskago' ('Enemies of the Human Race').

1911: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a second edition: no substantial change to the Protocols text.

1912: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a third edition: no substantial change to the Protocols text.

1917: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a fourth edition: a substantial change to the Protocols text and the beginning of the attribution of the Protocols to Theodor Herzl.

PROTOCOL 6

MONOPLIES; THE "GOYISH FORTUNES" DEPENDS UPON THEM **6:1** Soon we will begin to establish huge monopolies-reservoirs of *enormous wealth, on which even large Goyish fortunes will be so dependent that they will sink along with the credit of the government the day after the political catastrophe.	*МОНОПОЛІИ; ЗАВИСИМОСТЬ ОТЪ НИХЪ «ГОЕВСКИХЪ СО-СТОЯНІЙ».* Скоро мы начнемъ учреждать громадныя мо-нополіи-резервуары огромныхъ богатствъ, отъ кото-рыхъ будутъ зависѣть даже крупныя гоевскія состоя-нія настолько, что они потонутъ вмѣстѣ съ кредитомъ государства на другой день послѣ политической ката-строфы.
6:2 Gentlemen economists, present here, weigh the significance of this combination...!	Господа экономисты, здѣсь присутствующіе, взвѣсьте-ка значеніе этой комбинаціи!..
6:3 In every way we must develop the significance of our Super Government, presenting it as the protector and rewarder of all those who voluntarily submit to us.	Всѣми путями намъ надо развить значеніе нашего Сверхправительства, представляя его покровителемъ и вознаградителемъ всѣхъ намъ добровольно покоряю-щихся.
DISPOSSESSION OF LAND OF THE ARISTOCRACY. **6:4** The goyim aristocracy as a political power is over: *we can disregard it, but as a territorial owner, it is harmful to us in that it can be independent in the sources of its life. We therefore need to take their land away by all means. For this purpose the best way is to increase land taxes, the debt of land. These methods will keep the landowners in a state of absolute subordination.	*ОБЕЗЗЕМЕЛЕНІЕ АРИСТОКРАТИИ.* Аристократія гоевъ, какъ политическая сила, кончается: съ ней намъ можно не считаться, но какъ территоріальная владѣлица, она намъ вредна тѣмъ, что можетъ быть самостоятельна въ источникахъ своей жизни. Намъ надо ее поэтому во что бы то ни стало обезземелить. Для этого лучшій способъ заключается въ увеличеніи земельныхъ повин-ностей, въ задолженности земли. Эти мѣры задержатъ землевладѣніе въ состояніи безусловной приниженно-сти.
6:5 As a result, the goyim aristocrats, unable to make do with little, *will surely soon go bankrupt.	Наслѣдственно не умѣющіе довольствоваться ма-лымъ, аристократы гоевъ, несомнѣнно, скоро прогорятъ.
TRADE, INDUSTRY AND PROFITEERING. **6:6** At the same time, it is necessary to strongly support trade and industry, and most importantly profiteering, the role of which is to oppose industry: without profiteering*, industry multiplies private capital and serves to raise land agriculture by freeing the land from the debt established by loans from land banks. It is necessary for industry to drain the land of both labor and capital and, through profiteering, to transfer all the world's money into our hands, thus throwing all the goyim into the ranks of the proletarians. Then the goyim would bow down before us just to obtain the right to exist.	*ТОРГОВЛЯ, ПРОМЫШЛЕННОСТЬ И СПЕКУЛЯЦІЯ.* Въ то же время надо усиленно покровительствовать торговлѣ и промышленности, а главное спекуляціи, роль которой заключается въ противовѣсѣ промышленности: безъ спекуляціи промышленность умножаетъ частные капи-талы и служитъ къ поднятію земледѣлія, освободивъ землю отъ задолженности, установленной ссудами зе-мельныхъ банковъ. Надо, чтобы промышленность вы-сосала изъ земли и руки и капиталы и, черезъ спе-куляцію передала бы въ наши руки всѣ міровыя деньги и тѣмъ самымъ выбросила бы всѣхъ гоевъ въ ряды пролетаріевъ. Тогда гои преклонятся передъ нами, чтобы только получить право на существованіе.

LUXURY. **6:7** In order to ruin the goyish industry, we allow profiteering to be aided by the strong need for luxury that we have developed among the goyim*.	*РОСКОШЬ.* Для разоренія гоевской промышленности мы допускаемъ въ подмогу спекуляціи, развитую нами среди гоевъ сильную потребность къ роскоши.
THE RISE IN WAGES AND THE RISE IN PRICES FOR BASIC NECESSITIES. **6:8** We raise wages, which, however, does not benefit the workers, because at the same time we increase the price of essentials, supposedly because of the decline in farming and cattle breeding. Moreover, we are skillfully and deeply undermining the sources of production by conditioning the workers to anarchy and alcoholic beverages and by taking measures to expel all intellectual forces from the land*.	*ПОДЪЕМЪ ЗАРАБОТНОЙ ПЛАТЫ И ВЗДОРОЖАНІЕ ПРЕДМЕ-ТОВЪ ПЕРВОЙ НЕОБХОДИМОСТИ.* Поднимаемъ заработную плату, которая, однако, не приноситъ никакой пользы рабочимъ, ибо одновременно мы проводимъ вздорожа-ніе предметовъ первой необходимости, якобы, отъ паде-нія земледѣлія и скотоводства. Да кромѣ того мы ис-куссно и глубоко подкапываемъ источники производ-ства, пріучая рабочихъ къ анархіи и спиртнымъ напит-камъ и принявъ вмѣстѣ съ этимъ мѣры къ изгнанію съ земли всѣхъ интеллигентныхъ силъ.
THE SECRET MEANING OF THE PROPAGANDA OF ECONOMIC THEORIES. **6:9** In order to prevent the true underlying nature of things from becoming known to the goyim before their time, we cover it up with an alleged desire to serve the working classes and the great economic principles about which our economic theories are actively propagandizing.	*ТАЙНЫЙ СМЫСЛЪ ПРОПАГАНДЫ ЭКОНОМИЧЕСКИХЪ ТЕОРІЙ.* Чтобы истинная подкладка вещей не стала извѣстна гоямъ раньше времени, мы ее прикрываемъ якобы, стремленіемъ послужить рабочимъ классамъ и великимъ экономическимъ принципамъ, о которыхъ ведутъ дѣя-тельную пропаганду наши экономическія теоріи.

6:1 “enormous” [огромныхъ]. The other versions read “colossal” [колоссальныхъ].

6:1 The 1911 version and another version has a footnote for this verse (Это уже приводится в исполнение и в России. У всех на глазах сахарный синдикат, негласный — нефтяной. (Нобель, Ротшильд и др.), хлебный (евреи), рыбный (евреи и армяне); синдикаты — Продамет, Продуголь и т.д), (This is already being enforced in Russia as well. The sugar syndicate, the unofficial oil syndicate, are in front of everyone's eyes. (Nobel, Rothschild, etc.), bread (Jews), fish (Jews and Armenians); syndicates - Prodamet, Produgol, etc.)

6:4 “we can disregard it” [съ ней намъ можно не считаться]. Other versions read “We have nothing to reckon with” [с нею нам нечего считаться].

6:4 “will surely soon go bankrupt” [несомнѣнно, скоро прогорятъ]. Other versions read “will quickly go bankrupt” [прогорят быстро]

6:6 Some versions have a footnote that says, “This was done by Witte and his followers.” [Это совершили Витте и его послѣдователи.]

6:7 This 1922 version omits “an all-consuming luxury.” [всё поглощающей роскоши.]

6:8 This 1922 version omits “of the goyim” [гоев].